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Communication.

For the Western Recorder.

BISHOP HOBART, ARMINIANISM, AND THE HIGH CHURCH.

"The Pope gave me this crown; and before I lay it down, there shall much blood be spilt."
Fred. Emp.

Mr. EDITOR—It is far from my intention to reflect, in the following observations, on Methodists, and other pious people, somewhat inclined to the arminian system. Whatever these may differ from you and me in some particulars, I trust many of them hold the "mystery of the faith in a pure conscience;" and as such, from duty and choice, I rejoice to love them, and extend to them freely the fellowship of christian brethren. The point aimed at in the present essay, is arminianism, in conjunction with the high church sentiment, as a part of the question, my memory serving me, in your paper of the 10th October.

In one or two short sketches, preceding the present, I endeavored to show the unity of the episcopal government with the "mother church." Also, that the improvements of the reformation were not undertaken at the will of the nation, who wanted none in doctrine or duty; but by the advice of Elizabeth and her state councils; thus shaping, as much as possible, the service to the consciences of the Puritans, they might be again reclaimed into the bosom of the church. The court of *high commission*, another inquisition of a milder nature, called forth with the reformation, and continuing its pious labours in the field, until the close of the house of Stuart, is of this fact only too ample a demonstration. Besides all this, there was sufficient evidence adduced to show, that the real reformation of England proceeded from the Puritans and their independent descendants, even in the episcopal church herself; while these reformers were deemed by the *high toned*, in latter reigns, if not from the beginning, "schismatics and heretics:" That the church, under the Stuarts, advanced nearer to popery than receded from it, save that portion of the nation, puritan and episcopal, who were friendly to vital religion; and that Laude was the real founder of the high church sentiment in its present form; and Sancroft, his creature and successor, was the first protestant bishop who advocated the *divine right* in a public discourse, in its present sweeping and unchurching adjudications.

I now lay down my *great position*, to which all my preceding, and perhaps tedious remarks, on the outward polity of the episcopal church, have been gradually tending. The position in question is—*That Archbishop Laude could not remove the English church nearer popery, than he found it, without embracing arminianism as a part of his innovations, since the very essence of popery has been arminian in every age thro'out.* It cannot be denied that James Arminius, though a protestant, discovered the key-stone of the great arch of St. Peter, and reduced to the single abstraction, *the will*, all that transubstantiation and its thousand co-existing lustrations and absolutions could ever effect for the soul or body of man. Laude, being as able a theologian, as fierce for the Roman *missal* and absolute power, descried the protestant abstraction; and since he was trammelled by protestant homilies and parliamentary decrees, this *savoury* abstraction, in the mean time, was sweet to his taste. Wherefore, he inveighed against the synod of Dort, and encouraged Arminians to settle in the most important offices in the Anglican church. The men who arose to prelatical eminence under Laude, and the arminian innovation, and afterwards made so disgraceful a figure during the reign of Charles II. were Bancroft, Potter, Duppa, Sheldon, &c.

That the very essence of popery is arminianism, not indeed in the modern and tolerant, but in the ancient and intolerant guise, I would offer the following reasons: 1st. Man is a sinner, and wishes to be saved from wrath to come. This desire is inevitable, to any one who believes that the doctrine of future rewards and punishments is a principle recognized even in natural religion. The next question is, how is this salvation to be effected? The Brahmin says, prostrate, and be crushed under the car of Juggernaut. The Mussulman, say your prayers five times a day toward Mecca, and curse the infidels. The ancient Druid, offer human immolations in large panniers to Woden and the sun. The good Catholic, believe in the holy mother church; practice penance; receive the very body of Christ, "God of God," at a priest's hands, and let him exorcise you in baptism, and absolve you in the name of "the company of saints, and of the Father, Son and Holy Ghost!" And the modern *High Tone*, confide it in a great measure to apostolical succession; the good purposes of your good heart—the will; and to episcopal baptism, and "authorized" confirmation and benediction. Alas, is it marvellous, that the pure doctrines of grace should give offence to arrogant man, and that christianity is the only religion that can produce infidels! I have said, that the single metaphysical abstract, *the will*, contains the aggregate virtues of all these costly ceremonies; for if man be saved by Vishnoo, or *St. Peter's rock* and *key*, or ministerial ordination and liturgy, or Arminius' metaphysical power of will to good, with or without a divine christian atonement, this is all that his moral wants demand for time and eternity. Against all this array of medley, diversity, pagan and christian superstition, the intelligent enquirer stands confounded, and asks most consistently and warily—"Where is the way to God? Whom shall I believe, in the infinite forfeiture and boundless interests of my soul?" The answer is—believe and obey what the prophets, the Son of God and his apostles, have spoken since the world began, and at your peril, believe nothing else.

They will tell you, that men will modify or amend the grace of God, by their own traditions: That in the article of a sinner's justification, God has not committed nor lent the keys of his spiritual kingdom, for one hour, to men or angels: That he is himself the sole sovereign depository of all grace and all good: That although he is a God of ordinances, he is not to be controlled by any ordinance at the discretion of man, or college of men: That it is an uniform feature of the pravity of our fallen nature, to commute, or buy out, the law and justice of their Maker; and that this supreme prerogative of Godhead, with all the lofty and undelegable, intangible appendage thereunto belonging, is generally assumed by the mistaken recipient of divine favour, or shared between him and that ill-fated priesthood that leads him, in this particular, so fearfully astray. It is robbing the infinite Majesty of Heaven of his glory, and then dividing the spoil between the visible giver and receiver, the *authorized* absolver and absolved. Do you ask me how? By making any office or ordinance essential to the communication of divine grace, on the one hand; or any duties or penances meritorious to the receiving of that grace, on the other. Has God absolutely chained his almighty *will* to any human ordinance; and an ordinance, too, ministered by his creatures, whose wills are indeed free, the giver and receiver? Is almighty God bound by necessity to an ordinance, and the administrators and ministrators of that ordinance free? If so, he is the servant, and they, jointly or severally, are the sovereign. Would God, that I could get away from this conclusion, and may it please the priesthood, I should be a candidate for the keys to-morrow; albeit, the courtesy of a christian ordinance to palliate my presumption. And again, I ask, what is it, but elevating self upon the ruins of God's glory; breaking into his treasury by a subterranean vault, and dividing the spoil? Innocent III. that most ambitious of Popes, the rival and conqueror, by spiritual arms, of John of England, was the most consistent of this long conclave of men. Writing to Henry III. he says—"He would make the sovereigns of Europe and the catholic church to know, that he was in the stead of God on earth." *See Milner's and Jones' Histories, passim.* This was carrying the famous maxim, borrowed from Rome by Laude, *papa orbis alterius*, the Pope of the future world, to its proper and consistent length.

To answer the demands of this great self-justifying, self-condemning favourite of our fallen nature, the multiplication of religious rites, of any degree of grossness, and from this sink of barbarism, ascending again to the region of purer light, and greater simplicity in the way of access to God, it is of no consequence manifestly to the argument, what kind or how numerous these rites are. The principle is the same. It is something which I can offer, control, or procure for, with and by the salvation of my soul. Arminius has it, in its simplest form, consisting of a naked abstraction, with direct reference to the christian atonement, which this abstraction, the will of man, can make, at pleasure, available to himself. The popish missal follows the same principle through all the grades of the hierarchy—thro' relics, miracles, saintly intercessions, signs, exorcisms, penance, transubstantiation, auricular confession, and absolution—forgiveness the thing sought. That the atonement of Christ had a nominal and vague place, like a vein of silver, through these mountains of superincumbent rubbish, cannot be doubted. Every succeeding innovation of the priesthood, however, only removed the divine presence one chamber farther from the eye of him who sought mercy. There are here but two objects in view: the favour of God, as the end proposed, and ceremonies as the means, growing in strength and variety with every succeeding pontiff. I shall suppose, also, that the ministry is in the chain of moral causes, at the beginning, middle, or end. Now here is a great engine of salvation to be moved by the applicant. To this engine is attached the will of the Deity, by the mystery of keys. The applicant is to make use of prayers, penance, or money; and the organ of his remission is moved along the whole line to the almighty throne. But this movement of intercession, and mediation, and means, rests entirely upon the will of him who applies for its agencies. He is as certain of success, as he can comply with the missal and the usages of the church. Therefore, whatever justification he receives, from God, Christ, immortal saints, or their mortal successors, originated with himself; that is to say, *in the goodness of his own will.* The number of links, to be set in motion at different periods of the church, does not affect the self-righteous principle of the heart. These links are only indices of human credulity and ignorance, belonging to the different ages of popery, and expressive of the increasing or diminishing intensity of darkness. Suppose all these cumbrances are removed by an invisible hand, and that the candidate for divine favour is told that the atonement of Christ is the only remedy; further, that he has a moral and metaphysical virtue in his own will, to apply this remedy, and equal to all that the church of Rome ever possessed, distributed through her ministerial head, missals, and members. Let him apply, by way of experiment, this new discovery of the virtue of his will, and receive absolution by it, directly from God; this justified Arminian may bid the keys of St. Peter defiance. But he has received his pardon, precisely on the same principle, as the usages he condemns. His salvation was procured, indeed, without the intervention of an organized priesthood; a species of concrete and visible form of the divine will, which erst brought the salvation through the artificial conduits of popery to the confessed; but now the confessed, on the arminian scheme, goes straightway to the divine presence; and if the will of Deity does not meet him at the cross, he passes from thence upward to the throne. He was sure of salvation before, by the church: He is now sure of it, without the church, by his own will. The will of the arminian founder, therefore, occupied the same ground since the reformation, in regard to the distance of the sinner from God, which the church of Rome has done before and since the reformation; only the efficacy of the Pope was official and ceremonial; the infallibility of Arminius purely metaphysical. In other words, Arminius could go by dint of will, as far as the Pope could by virtue of office, as the vicar of Christ. There is this difference, however; the vicarage of Papa was carnal; that of the *will* spiritual. The impression in both is, works and pay, labour and reward. But the arminian system is vastly more becoming the protestant doctrines. In regard, then, to the moving power, and procuring cause of salvation, I hope I have made it obvious to all, and by reasoning, I think, not easily overthrown, that arminianism gathered, in its own will, all that pontiffs ever pretended to have derived from St. Peter—the keys of the kingdom of heaven, or the distance of the sinner from God. I admit, indeed, that the process is exceedingly abbreviated, and the powers of reconciling sublimed; like that powerful remedy, quinine bark, in comparison with the former dust thereof, against ague. I need not enlarge. Permit me only to add, that, in my opinion, the arminian metaphysics grew out of Luther's fierce and darling tenet, *consubstantiation*. With such a tenet in a protestant faith, the Lutherans must, in a short time, relapse into popery, or vest the powers of the Roman church in the *will*. The latter, especially after the synod of Dort, was their choice. The original and staunch Lutherans, who made so much of *consubstantiation*, against Calvin and the Swiss cantons, after the famous synod of Dort, almost all became Arminians. The French Protestants, in a great measure, followed their example, and gradually lost the power of their will against the caresses of their Alma. They are now good Catholics. These well known facts, I consider as *consubstantial* proofs, that if the power of reconciling man to God is vested in any creature, or body of the same, it must be in the Pope at will, or in the confessed at will, or in both. It is the first and last with all good Catholics; and the second or arminian scheme some how joined the high church, as its auxiliary.

This theory is the only one known to me, that will explain the favour shown by Papists to Arminians after the synod of Dort; and the hatred of both to Calvinists. The latter put the salvation of their souls, and their election thereunto, in the hands of Jehovah. I do not now say whether they were right or wrong in this sentiment. The others vested it in the powers of the will, referring directly to the merits of Christ; or indirectly, thro' Romish rites and apostolical succession—*the keys.* But every intelligent Romanist (for Archbishop Laude is universally acknowledged a man of great learning for his day) must discover, with the absence of ceremonies and superstition, that *arminianism* was the whole powers of popery, reduced to the single word *volition.* The one could procure pardon of sin, thro' the blood of Christ, for itself; the Pope could do it, also, for others. Laude, it must be acknowledged, judged wisely, that by making use of this leading string, he could bring the English reformed church to the feet of the sovereign pontiff. The Parliament and presbyterians prevented, by bringing the head of Laude to the block, for treason. This manner of carrying conviction, is indeed shocking to a more refined and enlightened humanity; but on the principle of patriotism, retaliation, or self-defence, it was not inconsistent with the spirit of the times, and might be capable of a satisfactory vindication. As the items forming the bill of attainder against Laude, in the matter of religion, are somewhat interesting, and perhaps not fresh in the memory of my readers, I beg leave to transcribe them. This distinguished prelate had taken to himself the liberty of the press, so that no book was published without his license:—

"And as the Archbishop had purged some books, because they refuted the doctrines he would countenance; so he gave full license to others, wherein the grossest points of arminianism and popery were openly asserted; as Cosin's Hours of Prayer—Sale's Introduction to a devout Life—Christ's Epistle to a devout Soul; and others, in which the following doctrines were maintained.—1. The necessity of auricular confession, and the power of priests to forgive sins. 2. The lawfulness and benefits of popish penance. 3. Absolute submission to the commands of priests in the direction of conscience. 4. That in the sacrament, the body and blood of Christ is a true and proper sacrifice; that the natural body and blood, &c. is really present in the eucharist; and that there can be no true consecration of it, where there is no altar. 5. That crucifixes, &c. may be lawfully set up in churches, and ought not to be removed. 6. That the Pope is not antichrist. 7. That there are venial sins. 8. That there is a purgatory, or *limbus patrum.* 9. That the relics of saints are to be preserved and reverenced. 10. That the Virgin, &c. are to be invoked and prayed to. 11. That the church of Rome is the mother church, and never erred in fundamentals. 12. That there are written traditions of equal authority with the word of God—total and final apostacy, free will," &c.

To these charges, preferred in the house of lords, during the trial, a trial which lasted several months, and the most important to protestant episcopacy which has yet taken place, Archbishop Laude made no other reply than to blame his chaplains. *Neal's Puritans*, vol. iii. p. 225. But still it may be matter of wonderment, how such a man could stand at the head of a protestant church! Is this the venerable apostle of high churchmen? With him, they believe in the *divine right*, and unchurch presbyterians, to whom they owe their existence as a church, even *nominally* separate from Rome. With him, they believe the Romish hierarchy to be the true church of God in fundamentals. With him, they hold, one way or other, to remission of sins, by human ordinances. With him, they deny total depravity—maintain the partial goodness or holiness of the natural heart; and yet regenerate by water, and renovate by imposition of hands; and with him, believe in final apostacy from the faith, at least by disusing the service book. These are striking coincidences, prevalent in our own times. It is to me, painful indeed, to be harrowing up old sores, and intruding on the sacred repose of the dead, if the Primate be truly out of purgatory. But while the same sentiments are paraded before me, under a thousand plausibilities, from the pulpits of the state, and by the first dignitaries of our country, I confess the fire burns; to which, however, I would fain give utterance after the laws of christian kindness. Thus far arminianism, or old human nature, in connection with the high state episcopal.

2d. In case it may be doubted that *free-will* and its dependencies are not the soul of Romanism, and the radical cause of her endless depravations to this day, I shall now proceed to adduce some proof of this unseemly position. My paper and light, not to say your paper also, recommends more brevity than I could desire. The principle that I lay down is—that making the salvation of souls dependent on any ordinance, at the control of man, and inevitably procured by that ordinance, is free-will, in opposition to the distinguishing doctrines of grace; it being of no consequence how many human wills, priestly or laical, and how many observances, are necessary to the same object. Of these ordinances are all the notable corruptions of popery, *transubstantiation*, or Christ's body in the bread—a set form of prayers, auricular confession, popish infallibility, penance, absolution, &c. All these, on supposition of their truth, procure salvation at the will of man.

Transubstantiation was in the church, according to good authority, as early as the second council of Nice. Chrysostom, *Hom.* 82, *Mat.* has the following words, which homily was used as part of the service in the church of Constantinople in his day. His words are—"Let us always believe God," speaking of the eucharist, "and not contradict him, though what he says seems to contradict our thoughts and our eyes. Since therefore he says, *This is my body*, let us be fully persuaded of it. How many say now, O that I could see him in his own shape—or his clothes, or any thing about him! Believe me, you see him, you touch him, you eat him," &c. From this period it gradually gained ground in the Latin church. Thence it became prevalent in England.—About 690, Theodore of Canterbury writes of it, as a matter of disputed authority. Lanfrac, early in the 11th century, and a Norman primate by William the Conqueror, wrote in favour of it, and says, "that there was not a town or hamlet in the world where it was doubted." Lanfrac, however, was very ignorant of geography; for it was doubted and rejected by the Albigenses, since the close of the ninth century. But such was the opinion that pontiffs and metropolitans were zealous to establish, since on this tenet hung the whole papal fabric, and all its corruptions—the starting point of taking the salvation or punishment of sinners out of the hands of God. On this tenet, notwithstanding the papists themselves were not uniform until the council of Lateran, (1215); on which occasion, this and the associate doctrines were established over christendom, on pain of eternal damnation. The same dogmas were repeated and fulminated in the successive councils of Placentia, Lyons, and Trent, with such improvements as could most effectually guard the papal dominion from the reputed innovations of God's real saints and martyrs, which yet existed, because he would have a seed to serve him, even through these ages of superstition and intolerance.

The Waldenses, on the continent, and subsequently in England, Lollards and Walloons, took their rise from Claude of Turin, in the ninth century. Their doctrines, afterwards embraced by Peter Waldo, his ministry, money, piety, increased the bounds and celebrity of the once obscure Piedmontese heretics. He travelled and laboured in Germany, and founded the Bohemian Brethren, who lived until the reformation—maintained substantially the doctrines of the reformation reformed, or Calvinism; and at the middle of the 16th century, formed or proposed a connection with the Lutherans. It was on account of this inoffensive and godly people, that Innocent III. called the famous council of Lateran; established by universal law, transubstantiation and its kindred corruptions; instituted the inquisition, and determined to destroy the Walloons, having then considerable footing in France and England—having been the permanent religion in the vallies of Piedmont for ages, and now extended to the centre of Germany. The manner of communicating the Walloon faith to England, was by the province of Guienne, in France, being then part of the English dominions; and the English soldiers serving in the provincial army caught the heresy, and carried it home to their own country. In process of time, it was honoured by the blood of Wickliffe and of Jerome. Now the question is—why should this obscure sect, the *Vaudois*, living in their mud cabins, in the greatest poverty, with their bibles as the rule of faith, their catechisms and christianly educated children, their peaceful homes, their sanctified Sabbaths, their songs of Zion in the night, their church governed by her own elders, and these elders chosen by the churches—far from the pomp of courts, and the craft of cardinals and popes—why should the see of Rome wage a war of extermination against them, and treat with their wonted tender mercies, Jews, Mahometans, Pagans? Why did the same sentiment obtain, and show itself so relentlessly and uniformly in all the dominions of the House of Austria, and of St. Louis, since the reformation? Why did it pollute the bounds of a protestant church, by the courts of high commission and star chamber, against Puritans, and Laude threaten to crush them even to the then colonies of New-England? I answer because the distinguishing doctrines of grace were maintained to the death by the Waldenses, Bohemians, and their successors, until persecution could no longer persecute, and saints were no longer required to bleed for it. The doctrine of salvation by Christ alone, and a new heart, by the unconstrained, unearned, unmerited grace of God, was maintained as dearer to sanctified men and women than life. Of course, infallibility, keys, corporeal presence, apostolical succession, confession, penance, and canonized deceivers, were *not of faith*, to these spiritual and martyred believers.

By these primitive Christians and christian churches, the atonement of Christ, and direct divine agency, without being diverted into the artificial reservoirs of St. Peter, or the more spiritual reservoirs of the naked will of protestants, in order to give that atonement and that agency efficacy on the sinner's soul, were held forth to the naked faith of the dying. The doctrines of grace were stripped of all trappings and refinements, and presented to the mind in the pure and majestic simplicity of the word of God. Hence, besides the preaching of the word and prayer, there was no human ordinance, key, or absolution, necessary to the obtaining the divine favour. Now the salvation of the Pope was a salvation at the will of man, and subject to an indefinite number of carnal ordinances. It commenced in the will of the penitent; from him extended to monks and confessors; from thence to the Pope, to St. Peter, to Jesus Christ, to the Virgin, to God. It was, therefore, a ceremonial arminianism, a salvation by works, wherein, by a magnificent superstition indeed, the united virtues of the living and the dead were called into requisition. Here an *authorized* priesthood stood on the line between time and eternity, with keys to open the heavenly kingdom. Nothing was valid but through their hands. On the other hand, the simple Vaudois, and after him the calvinistic protestant, treading in the steps of the same faith, considers the material basis of his salvation to be resting on the blood of the cross alone; and the procuring cause of all grace to him, not what he has done for himself, or others *in orders* have done for him, but the good will of the almighty Spirit of all grace—making the only terms to acceptance, repentance toward God, and faith in the Lord Jesus Christ. These respective systems are at eternal variance with one another. There never can be aught but an artificial truce between them. "As then, he that was born after the flesh persecuted him after the spirit, so now;" persecution in our land, being no more than despising and unchurching. Why, then, is a certain Bishop of the American states, and his high-toned brethren of York and Canterbury, arminian? Because

arminianism contains, in a single speculative sentiment, all that the church of Rome ever pretended to possess in her offices and ceremonials; that is, the whole distance of the sinner from God. Hence, the high-toned are warm advocates for the *fundamental orthodoxy* of Romanism, great admirers of rites and ceremonies, and fond sticklers for apostolical succession. As I have repeatedly asserted, and I hope sufficiently shown, it is the ceremonies of popery reformed, and the vitality of popery reduced and sublimed into a single metaphysical sentiment.

Thus I have attempted to answer the third question of Bartimeus. Shall never write so long again. Apologise to your readers; and be assured that I am your's,

PHILO.

Religious Intelligence.

From the Recorder & Telegraph.

The arrivals from foreign parts do not seem to have brought much recent intelligence to the mission rooms. The last Herald is principally occupied with intelligence connected with other missions, and details from our own stations of which we have already had the substance. We make below, very brief selections, comprising the greater part of what is new. At the monthly concert in this city, the Assistant Secretary gave but a few particulars in addition. It appears that it was still uncertain, by the latest accounts from Beyroot, whether Assaad were yet alive, or had perished as a martyr for the name of Christ. Mr. Goodell had a brother of his in his family, a lad of 13 or 14 years, named Jacob Assaad. A letter from him to Mr. Evarts was read, showing that he had made good progress in knowledge in a short time, and was effectually convinced of the wickedness and folly of popish superstition. Mr. Anderson also gave a succinct recapitulation of the intelligence, which had been given at this concert during the year now drawing to a close. It was an animating review, and we trust it will be given next month to the readers of the Herald.

SANDWICH ISLANDS.—OAHU.

Extract from a joint letter of the missionaries, dated March 10, 1826.

General Prosperity of the Mission.

Much we are persuaded has been gained, though far less than you or your missionaries could wish. Could you, however, see more than *twenty thousand* of the islanders under the influence of christian instruction, from books in their own language, and from the pulpit, and as many *hundreds* maintaining the duties of family and private devotion; and *many individuals*, among whom are the most distinguished persons of the nation, giving pleasing evidence of a radical change of heart, and fitness for the fellowship of the churches, you would not, we are persuaded, for a moment, think your operations here had been entirely in vain, even if nothing more were to be achieved. For your encouragement, you will allow us to refer you to the operations of your printing press here, as an index to what is in prospect for the 130,000 inhabitants of these islands.

There were issued during the year 1825, or about to be issued at the close of that year, publications as follows:—

Tracts of 4 pages,	9,900 copies	39,600	pages.
Tracts of 8 ,,	53,500 ,,	428,000	,,
Tracts of 60 ,,	15,000 ,,	900,000	,,
	78,400	1,367,600	

A large portion of these tracts were distributed during the year. Of the tract No. I, of 8 pages, containing elementary lessons for spelling and reading, with select passages of scripture, 41,000 were dispersed through nearly the whole extent of the islands.

Most of the brethren whose engagements will allow of it, are endeavoring to urge on the work of translating the scriptures, and will shortly give ample employment for the expected new press, and meet the wishes of many thousands of the people, who seem to be hungering and thirsting for the word of God.

A letter from Mr. Chamberlain to the Assistant Secretary, dated Honoruru, April 23, 1826, has the following:—

Progress of Instruction at Honoruru.

On the 19th inst. being the 6th anniversary of the arrival of the first missionary band at the Sandwich islands, an examination took place of the schools of Honoruru and the vicinity. The exhibition of improvement, and the evidence of advancement in civilization, were highly gratifying to the missionaries, and excited the surprise of the foreign visitants. Most of the two successive days were employed in the examination, and though we were obliged to conduct it in the open air, yet none appeared weary or dissatisfied.

A translation of the gospel of Matthew, by Mr. Bingham, just finished, and another by Mr. Richards, completed some months since, were brought forward as a rich treasure, and in a formal manner presented to the nation for their use and benefit.

The number of schools and classes examined, amounted to 69, comprising 2409 scholars, under the direction of 66 native teachers. Between 500 and 600 scholars belonged to the neighboring districts. Some scholars came the distance of 12 or 14 miles.

The editors of the Herald make the following remarks in reference to the alarming sickness of Karaimoku, the regent of the islands, formerly a dissolute man, now hopefully a real Christian:—

"To all human appearance, the life of Karaimoku is of great importance to the peace and happiness of the Sandwich islands, for, in the minority of the young king, the chief power, by general consent, has been vested in him. Possessing age, experience, talent, and the universal confidence, ambition could hope for but little from rebellion; especially after the result of the disturbances in Tauai, in the spring of 1824. Should he be now removed, it is difficult to see who will, or who can take his place and maintain it. Our hope is strong, however, in that Providence, which has prescribed no ordinary course of operation for itself, with regard to the mission on those islands. Hitherto, from apparent ills, good has, we believe, been uniformly and speedily and manifestly educed: Indeed, it would also seem, that evils, as they were viewed for the time being, have been among the means most effectual to the advancement of the mission. As it has been, so, perhaps, it may continue to be. If a speedy regeneration of the islanders be among the purposes of infinite wisdom and love, all the events of Providence will help onward the great design. We therefore wait, not indeed in certainty of uninterrupted peace and prosperity, but in sustaining and cheering hope and expectation. And should a cloud gather and burst, we will remember, that the sun is behind, ready to break out and shine again, and that the intention of the whole may be, to drive away pestilential vapors, and spread a more beautiful verdure over the landscape. To speak without a figure—should there be a reverse in the state of the Sandwich islands, which we see no decisive reason to anticipate, we will wait till it is past, before we conclude to regard it in any other light than a merciful visitation of Him whose ways of accomplishing his purposes, until the result appears, are often like the place of his habitation, in "dark waters, and thick clouds of the skies."

TURKEY.

Extract of a letter from Mr. King to the Corresponding Secretary.

SMYRNA, *June* 1, 1826.

Mr. Wolff has just arrived here, and is now delivering lectures on the different sects in the East. I need not say that it affords me the most unfeigned pleasure, to meet once more this beloved man, with whom I was permitted to labor so long with the utmost degree of harmony, and whose zeal for the conversion of Israel seems still to burn with unabated vigor. He informs me, that there are at Constantinople, *five hundred* Jews, who now profess to believe in Christ, and who came to the knowledge of the truth through Jews, to whom he had preached the gospel at Jerusalem. Should they prove to be truly converted, it would be one of the most interesting events that has transpired since apostolic times. Some of the believing Rabbies, it is supposed, have been put to death; and the Jews, in a village near Constantinople, assembled after Mr. Wolff's departure from that place, and *crucified a dog*, to express their contempt of Jesus Christ and his death on the cross! Mr. Wolff thinks of leaving this place in a few days for Palestine. I am, dear sir, very affectionately your's, J. KING.

Missionary Herald.

From the N. Y. Observer & Chronicle.

FROM OUR BOSTON CORRESPONDENT.

Boston, Dec. 4, 1826.

I have just returned from the Monthly Concert at Park-street. It will be impossible for me to give you more than than a faint outline of the exercises of the evening. They were intensely interesting. In the absence of Mr. Evarts, extracts from correspondents were read by Rev. Mr. Anderson, Assistant Secretary of the Board.

A letter from Mr. Goodell, dated Beyroot, July 25, states that the missionaries have scarcely a quiet day, so great is the excitement produced by their labors. Another Armenian priest had come from a distance, to see and join himself to the missionaries. Two bishops and several priests are now with them. They were in great uncertainty respecting the convert Assaad, being apprehensive that he had suffered martyrdom. If he were yet alive, they had strong expectations of his speedy release, as the Patriarch had declared himself weary of inflicting punishment upon him; since all he could do only made him the more obstinate in his heresy, and he was now nearly dying with stripes. The number who read the scriptures with the missionaries increases. This sacred volume is now read daily in ten or twelve different languages, and prayers are offered in nearly as many. A Catholic bishop had sent his deacon four times to talk with a priest, and persuade him to return to his former faith; but the consequence was, that the deacon was persuaded to renounce the Catholic religion and embrace that of Assaad. A man had remarked to the missionaries, that for a thousand years there had been no such spirit of inquiry about religion in Syria, as at present. The priests were euraged to the highest degree, and in every possible way exhibited their malice. Mr. Goodell remarks, that changing religious opinions has long been common among the people, and little has been thought of it; but now, when men begin to be truly religious, it awakens the highest rage. Part of a letter was read from Jacob Assaad, brother of the man before mentioned, a lad of about 13 years of age. He entered the family of Mr. Goodell in March last, and appears to have decidedly embraced the true religion. The letter is written in a very animated style, and is a very remarkable production for such a lad. It gives an account of his former sentiments and practice. Once, in confessing to his priest, he stated that on Wednesday he had eaten a small piece of cheese. The priest said it was a great sin, and made him pray every night to the saints, and kiss the ground forty times a day, for five months. At the end of the time, he told the priest that he had complied with the order, who said, "Very well, now you are a Christian." Another priest made him do penance for having eaten a piece of meat, which the priest said was a dreadful sin. Soon after he commenced reading the bible, he perceived the deceptions of the priests, and did not hesitate to tell one of those who had made him do penance, that his teaching was all a lie. I cannot give a full description of this remarkable letter, but presume it will appear in the Missionary Herald for January.

The Rev. Mr. Green, of Union Church, remarked, that in the intelligence from Palestine, there was much to excite gratitude, and to make it certain that God is with his servants. An impression seems especially to have been made upon the priests. And who knows, that, among those who are listening to the gospel, there may not be some Luther or Knox. When Luther commenced his efforts they were small, and the effect confined to a little circle. But the spark which had been struck, spread from one individual to another, and one village to another, until kingdoms had been enlightened. Jesus, who kindled that flame, is the same now. His arm is as mighty; his truth as omnipotent. Let us not then, (said Mr. Green), be discouraged, if the Sun of Righteousness is a little longer in rising than we could wish. Christ intends that his servants shall have something to do. He could say, if it pleased him, "Let there be light," and light would burst around the globe; but he carries on his cause in the manner which will do most good to his people. There are two grand considerations to be borne in mind, when we inquire whether pure religion shall continue gloriously to spread among the nations. The first is, *the death of Jesus Christ;* the second, *the promises of God.* Let the Christian stand on Calvary, and with the promises in his hands, doubt, if he can, whether every knee shall bow to God.

Mr. Anderson recited the substance of the principal missionary intelligence which had been communicated at this concert during the past year. That from Bombay had been never more pleasing, and never more painful. At the meeting in March, a letter was read from "the life-giving pen of Hall," containing an account of the ten years missionary labor at that station, and the cheering prospects of success. But just as the hopes of the mission were brightening, a cloud arose, and in September, during the meeting, letters were brought which informed that Mr. Hall was dead!—From Ceylon it had been stated that the missionary church there embraced *ninety native members*, comprising many intelligent minds, and several already useful preachers of the gospel to their countrymen. We had also learned that the impediments in the way of raising the female character had very much diminished; and that the *caste*, which had been valued above all price, inducing men to despise knowledge, had lost its power over many minds and been thrown aside. From Palestine we had been made to weep by the death of Mr. Fisk. The recent intelligence, though exhibiting the missionaries as in an arduous struggle, gave very cheering prospects. From the Cherokees, the evidences of good had been during the year, more substantial and decisive than ever before. The Sandwich islands had occupied more of our attention than any other mission. From these in past years the intelligence had been cheering. We expected much, but our expectations had been more than answered. We had been informed that nine chiefs, employing a great proportion of the influence in the islands, had become members of the church; that twelve meeting-houses had been erected, one capable of containing four thousand persons, the materials of which were brought from the mountains upon the shoulders of 2,200 men, moving in one procession. We had heard of sixteen religious meetings upon one island, on one Sabbath; of revivals upon three islands; of 20,000 persons in a course of instruction, 12,000 able to read the scriptures, and 12,000 maintaining regular family prayer. We had been told of the intemperate Karaimoku reformed; of the cruel Kaahumanu subdued, humble and benevolent; of Kapiolani emancipated from her intemperance; of the people of Lahaina, who had once been thieves, becoming so honest, that property, however much exposed, was perfectly secure; of Kaavaroa, whose inhabitants, reformed from the most debasing vices, had, in the midst of their extreme poverty, united themselves in a missionary society, and raised $50 for the support of their teacher; a sum greater than is raised in most of our country towns for missionary purposes. We had heard from the printing presses at Malta, Bombay and the Sandwich islands, that during the year last reported, more than *three and a half millions* of pages had been printed, (nearly half as many as all before), and were circulating among hundreds of thousands who had before been ignorant of the way of life. Mr. Anderson remarked, 1. That the success of the past year had greatly surpassed our expectations. 2. If the missions of the Board go on for three years to come as for three years past, great things will be seen. If we look for the success of their operations, it has been chiefly within the last three years. Their success has increased in geometrical proportion; and why may it not be so in time to come?

Rev. Dr. Beecher, of Hanover church, then rose and expresed himself in substance as follows: Success has attended the operations of the American Board at all their stations—a success on the whole constant, and generally great. There is something in the operations of the Board analagous to those of nature; they are silent, unostentatious, but *we see the results*. These results come to us, not in declamation and speeches of native converts only, but in matter of fact argument. It is a success which settles the question *for the world*. At first, missionary efforts were looked upon with disdain; but every where they have been prospesed. All the posts we have taken in the kingnom of the enemy have been maintained. He has not driven us back from one of them. These posts were not chosen because they were easily occupied. Some of them were peculiarly difficult; and what hinders that we should go on occupying post after post, until the whole dominion of the enemy is in our hands?—Brethren, said Dr. B., it is the last time—it is the dispension of the Holy Spirit. God has risen from his throne, and we may as well suppose that he will permit death to depopulate this nation, as to suppose that he will permit any thing to stop the progress of his kingdom on earth. True, we have to contend with obstacles—perhaps to suffer martyrdom. "But so much the better—the better for the martyr, because for him "to live is Christ, and to die is *gain*; the better for the cause. for the blood of martyrs has not lost its efficacy. *If they would help us, let them persecute.*" We may calculate in time to come, on rapid success. Glorious things are spoken concerning Zion. Hitherto the church has been on the defensive: Now the order has come down from above, to the combined hosts of God in England, Germany and America, "Onward to the attack." But we have results, which do not come across the water. What a feast have we here every month; and how has it appeared all around us, that he that watereth shall himself be watered? We have results among us, which have come down from heaven. The blessing has gone to many families in the midst of us, and his hand is not weary, but is stretched out still.*

*Within the last two weeks, the revival that pervades our churches has evidently made important progress. Christians abroad who pray for Boston, need not fear that they pray in vain.

American Sunday School Union.—Mr. H. Malcom, agent of the Union, makes the following statement in the New York Observer & Chronicle:—

"This Union is suffering perplexities of the most trying kind, from the magnitude of its operations and the scantiness of its means. Weak unions and new schools in various parts of the continent look to it for aid, which can be rendered only to a partial extent. Orders for books, with the money, cannot always be expected promptly, from the insufficiency of the stock in the depository. The Board labour with great assiduity, to keep pace with the necessities of the schools, and the actual rate of printing is now 70,000 pages 18mo per day! Contributions are earnestly solicited. Only fifteen ministers have been made life members, by the payment of thirty dollars or upwards. The city in which the society is located has thus far sustained it almost alone. From the last report, (in May 1826), it appears that only *two hundred and fifty dollars* had ever been received from individuals in any other part of the country."

Revivals.

Late accounts from Boston, represent the state of religion as considerably improving, in several of the churches. Instances of conversion are becoming more frequent than heretofore; and there are favourable indications of a more general outpouring of the Spirit of Grace, in that city.

The revival at Ithaca, (N.Y.) increases greatly, and is more powerful and extensive at the present time, than at any former period since the settlement of the village. The numbers admitted into Mr. W.'s church, are now stated at 116—84 of whom were admitted last Sabbath week. It is a time of awful interest in the village; and the work extends to different denominations.

In North Junius, Seneca co. there are some favourable appearances at the present time, in Rev. Mr. Morgan's society.

A powerful work of divine grace, we learn, is also progressing in Danby, Seneca co.

The narrative of the revivals within the limits of the Oneida Presbytery is now in press, and will shortly be ready for distribution. It will constitute a pamphlet of about 80 pages.

REVIVAL IN CANANDAIGUA.

Additional interest is given to the following letter, from the Rev. Mr. Eddy, from the fact that the congregation under his care, was once considered a strong hold of Unitarianism. For about eight years, they sat under unitarian preaching, till Rev. Mr. Johns, by five years faithful evangelical labours, prepared the way for the ministrations of their present pastor:—

MR. HASTINGS—Some months since, you noticed in your paper, the interesting state of religious feeling in the congregation over which I am settled. I intended before this, to give you an account of that season of refreshing with which we have been favoured from the presence of the Lord.

It is now three years since I became connected with this people. At the time of my settlement, the church consisted of about one hundred members; and the congregation, tho' not one of the largest, was highly respectable; & tho' there never had been any general attention to the subject of religion, yet there was much in the character of the people, that was highly interesting, and the state of morals in the community was uncommonly good. There was punctual attendance on the service of God's house; a constant and rapid increase of the congregation. While the views of the professedly pious were becoming more and more scriptural, and their feelings more and more ardent, there were a few from time to time who became personally and deeply interested in the subjects of experimental religion. But it was not until last February, that any thing more than ordinary attention was excited. At that time the church was united, and unusually engaged in their efforts and prayers to secure that preparedness of heart so essential to the out-pourings of the Holy Spirit.

During the winter months previous, a few individuals became hopefully pious, and eight were received to our communion in March, most of whom were young. A few days before this, one person declared her decided attachment to the service of God, & appeared with the church at their meeting for fasting and prayer. This sudden yet obvious change in her feelings and conduct, produced considerable sensation in the young ladies' bible class, of which she was a member. It was not known at this time, that the congregation, generally, were more than usually interested on the subjects of religion; but after the admission of members and the communion on the Sabbath above mentioned, the teachers and children of the Sunday school repaired to the session-room for their usual exercises, and to the astonishment of all, most of the teachers and many of the scholars were found in tears, before any thing was said to them on the scene they had just witnessed. It was no time for the usual instructions of a Sabbath school. God in the awful majesty of his power was there. The scene was new, as unexpected to all. Those who had never perhaps before that day thought seriously of their own salvation, now with earnestness and melting tenderness exhorted their children not to defer repentance as they had done. When one teacher was so much affected as to be unable to say more to her class, a little girl of 12, who had before shown some seriousness, arose and said, "When I heard my teacher had one serious thought, it was the happiest moment of my life;" then turning to her associates, intreated them to seek their salvation at once.

The day following, at the young ladies' bible class assembled, I spoke to them on the importance of attending immediately to the salvation of their souls; and requested those who felt disposed and determined to do so, to kneel before God with me in prayer, for his mercy to save them. To my surprise, every one in a moment was in the attitude of prayer.

It soon became obvious, that there was a general interest felt on the subject of experimental religion. Most all our youth suspended the pleasures of the season, and were found crowding to the places of worship. Convictions became numerous, and for the most part of a deep and decided character. Some almost every day became hopefully converted to God, and were apparently as humble and distrustful of themselves as they had before been proud of their earthly distinction. The whole congregation exhibited a most affecting tenderness and interest; and in every assembly we could say with confidence, "God is in this place." Many, from youth to old age, became the hopeful subjects of grace.

In May, thirty-four were admitted to the church by profession; in July, forty-four; in September seven, and in November fifteen; making with those admitted in March, one hundred and eight, by profession. Of this number more than twenty were heads of families. A few were about twelve years of age; but most were from the age of eighteen to twenty-five.

Of the young ladies' bible class, few of whom were professedly pious before, all but one have connected themselves with the church. Out of the twenty-nine Sabbath school teachers, twenty-eight are now professedly pious. Many of the Sunday school children have been serious, and express a hope of an interest in the Saviour; a few of whom have already been admitted to the church.

As is usual in all revivals of religion, the bible class and Sabbath school have been the theatres of its most interesting exhibition; and most of those connected with them have been, as we trust, savingly affected.

Thus, within a few months, the moral aspect of community has become entirely changed, and the members of our church more than doubled: Our highest expectations have been met; our prayers more than answered, and a sure pledge has been given us, that it is not in vain to pray God, through Jesus Christ, to bless and build up his own holy cause on earth. Some most signal answers were given to the prayers of the pious; and our unbelief has been reproved by the hopeful conversion of many, whom we supposed lost to all religious impressions and moral influence. The moralist has abandoned his false hope, for the gratuitous pardon of the gospel. The more vicious have become pious and prayerful. Parents and children, once without God and without hope in the world, are now rejoicing in the same hope, and engaged in the service of the same God.

During this interesting season, when the subjects of religion became the subjects of conversation every where; when the pursuits of pleasure, and sometimes of business, gave way to attendance on the more frequent and special means of grace, we happily had little sectarian influence to contend with, and little opposition arose from any quarter. The only means which were used to affect the hearts of sinners, was a plain exhibition of the truth; and no other seemed necessary to secure the desired object.—Those measures which the speciality of the season demanded, and which God had so long blessed, were adopted; such as frequent assemblies for prayer, occasional seasons of fasting, with affectionate and solemn exhortations in private. And now most of our youth and many of our first professional men are openly and decidedly engaged in the duties of experimental piety. God in mercy has rendered this community interesting for the present religiousness of its character; and we can but still hope for the continuance of God's presence, and for an increased number of the monuments of his grace.

I am, dear Sir, your's, &c.

December, 1826. A. D. EDDY.

At Hoosick, in this county, there is a very extensive revival of religion.

Bennington, in Vermont, is also, we understand, enjoying a season of the special presence of the Holy Spirit. Several are hoping in Christ, and there are many making the inquiry, "What shall we do to be saved."—*Troy Review.*

WESTERN RECORDER.

UTICA: TUESDAY, DECEMBER 19, 1826.

Religious Influence carried into Singing-Schools.—Many of the abuses which are prevailing in church music, would be remedied by the carrying of religious influence into singing schools. This, where a teacher is pious, can be done without the least difficulty. Let the clergymen, the elders, or some of his brethren, join with him in his undertaking. Let the schools at each meeting be opened and concluded with prayer. Let the teacher select for ordinary practice, in committing tunes to memory, a few stanzas which are somewhat of an indefinite character as to devotional sentiment, and not render the best stanzas common by constant repetition. Where the tunes have been rendered familiar by practice, let stanzas be selected which are full of meaning. Let the teacher occasionally point out this meaning, and show the necessity of its being recognized in the performance and expression of the music. Let him give examples and illustrations with his own voice. Let his own feelings of devotion kindle up at such times; and though he perhaps may think proper to say but little directly on the subject of religion, he can drop many a useful hint, and make many an important suggestion. Let his manner in school be always solemn, with a mingled air of cheerfulness. Let him perse-

vere in this course, and the effect will not be lost. His brethren of the church will find it good to be with him; the more vicious and light-minded will gradually withdraw from the schools of cultivation, and their places be filled with those who have more sense of the importance of religion; till at length, there can be as much religious influence carried into singing schools as there is into bible classes, where the exercises embrace not only recitations and instructions, but exhortations and admonitions. If too much were to be undertaken at first, the project might be in danger of entire failure. It would, under ordinary circumstances, be best to begin with littles, and increase gradually as the school might bear it. The least which appears to us should be done, is what we first described above; and the most, perhaps, should not exceed what is done in the best bible classes, when both the penitent and impenitent are promiscuously assembled.

As to teachers who are not pious—if they are immoral, unprincipled, or absolute Gallios on the subject of religion, they must either not be employed at all, or must be put into service, to the almost entire exclusion of religious influence. But where they are sober-minded, and are inclined to treat religion with uniform and sincere respect, something may still be done in favour of religious influence, by a united and prudent effort of the friends of the cause; and what we have already suggested may suffice to point them to the proper course.

This subject appears to us to be one of immense importance; and sure we are, that if our christian brethren generally could be made to understand it, in all its bearings, they would lose no time in awakening to effort.

Unprecedented Patronage.—While the presbyterian and congregational denominations of Christians are half supporting a multitude of different papers and magazines, without any special regard to their comparative merits, the Baptists and Methodists, by regulating this thing, secure an extensive circulation to their best papers, and virtually suppress all that are of an inferior character. We have formerly mentioned the Christian Watchman and Zion's Herald, as illustrating the truth of this remark. We have now to add, what is still more singular, that the New York Christian Advocate, a methodist paper, which first commenced only about fourteen weeks ago, with an edition of five thousand copies, is now passing thro' a second edition of 3000 of its back numbers—making in all 8000 copies, in less than four months from the first issuing of the paper! So much for the concentration of patronage. At the present time there are, if we mistake not, as many as eight different publications indiscriminately circulating among the presbyterians and congregationalists of the western district of this state; some of them issued in this state, and some out of it.

As the communication of Philo, which we publish to-day, was received before the insertion of the Churchman's "Reply," last week; and as the subject matter which it sets forth, does not appear to have any special relation to the one point which the Churchman denies; and especially as the article itself is a very good one, we have thought that no rule of "editorial courtesy" could require us to withhold its publication at the present time.

To the Editor of the Western Recorder.

SIR—I have read with interest the communications of *Philo*, in your paper, and also that of the *Churchman* in reply. It is not my intention to enter into the discussion. I leave Philo to defend his own positions. I fully agree with the Churchman, that "before we venture to put serious charges upon paper, we should be well satisfied that they possess one necessary quality—*truth*." And if Philo has in any of his charges made Bishop Hobart say what he has not said, he is highly censurable, and ought with the utmost frankness to acknowledge his mistake, whenever it can be shown. As to the two first charges, I do not see that the Churchman has given much relief to the Bishop. As to the third, which he positively denies, let Philo speak.

My object in this communication is to give your readers a few extracts from the "Christian Observer," quoted by the Churchman. This work is edited by Episcopalians, though they do not go all lengths with what are termed *high toned Episcopalians*. This work, says the Churchman, is of "high repute among the members of your denomination." I am happy, Sir, to learn from a Churchman, that your denomination, are not so bigoted and sectarian, as to condemn a work merely because it is the production of episcopal pens.

I will not charge the Churchman with "curtailing," or "garbling," or "concealing" the sentiments of the editors of the "Christian Observer;" but I think that those who have not read their review of Bishop Hobart's sermons, will not receive a correct impression respecting their sentiments on points which are connected with the charges made by Philo, from their general approbatory remarks, quoted by the Churchman. The editors of the Observer, while they highly commend many of the sermons and sentiments of the Bishop, are as severe in some of their criticisms as Philo. But let the editors speak for themselves.

Upon some quotations, which in their view, indicate a lax theology, they say—"We should have wished the simple distinction between him that serveth God, and him that serveth him not, to have been more clearly drawn. The truth is, that the preachers of the school to which our author may be said to belong, address their auditors almost promiscuously as Christians, because professedly, and by the sacrament of baptism, they are such. Our view on the other hand, is, that a large proportion of them are *not* Christians, except in name; and should therefore be addressed, not as merely needing to be exhorted to higher advances in goodness and virtue, but to *become* Christians in the spiritual sense of that term; to lay the very foundations of religion, and to seek that inward and spiritual grace, of which their baptism is but an outward and visible sign. The pursuit of this topic would probably exhibit some considerable difference of opinion between Bishop Hobart and ourselves."

On some sentiments, which appear to give undue licence to the indulgence of worldly pleasures, such as this—"No limit can be prescribed to all persons, beyond which indulgence in pleasure is sinful: The variety in the constitution of the human character, and the difference of strength in the passions of different individuals, places at different degrees the point where indulgence becomes sinful"—the editors remark—"We are alarmed at the oversight that gave birth to this passage, and the consequences to which it might lead, especially in the volume in which it appears. We see nothing at all in the bible, warranting allowances in pleasures, we know not of what kind, according to the *strength of passion* in different individuals." On another passage of similar character, they say—"What is this, but the policy of the physician, who in dealing with a determined drunkard, tells him to indulge a little in his favourite liquid, though not to his entire injury as formerly."

On another passage, in which the Bishop, speaking of the small number who attend on the *daily morning* and *evening prayers* of their church, says—"We can with difficulty assemble on the morning of two days in the week, a few scattered worshippers,"&c.—the editors remark—"The real fact is, that, constituted as we are, there must be something of variety, to congregate together large assemblies of human beings. The Catholics find that music must be added to masses; and Protestants that sermons must be added to prayers. Those Dissenters, who sustain alone, and with more effect, their *prayer-meetings*, have recourse to extempore prayer. And we much doubt if the most ancient Christians were wholly confined, in any of their magnificent assemblies, and loud amens, to the simple recitation of prescribed, though, so to speak, half-inspired forms of devotion, without something of variety in their services." I introduce this quotation, to show what apology is made for the negligence of members in attending upon prescribed forms, and to show that Dissenters, who use extempore prayer, have, in the estimation of the editors, *some ground* at least for their practice, viz. the increase of *members* and of *interest* in the important duty of social prayer.

On the subject of *schism*, the Bishop has the following paragraph:—"If, in these apostolic days, even the lower species of this sin, which consisted in forming parties in the church under a ministry acting with apostolic authority, was pronounced a 'carnal' sin, how much more deserving of this censure must be that higher species of this offence, which consists in the *exercise of the ministerial office without being invested with apostolic authority for the purpose, and in attending on the official acts of those who thus exercise it.*" On this passage, the editors remark as follows:—"Does not this contravene the Bishop's own notion of a *lesser* schism, that of *forming parties in the church*, as being the *very schism* intended by the apostle; and on *this showing* has the Bishop a liberty of exposition allowed him different from the apostle? That a departure from "lawful authorities," either in preaching or hearing the word, is one *main branch* of schism, no one who reflects can for a moment doubt. But even in that case, the question will be vehemently disputed—What is lawful authority? a question on which our own church has remarkably abstained from giving a distinct and definite answer, so far as respects the point of apostolical succession. If apostolical succession be indeed that *one only* condition of the christian ministry, with which we may be *satisfied*, while we remain in communion, why should not we be satisfied with the *popish communion*, which is in full possession of those orders of the ministry which have been from the apostles' times?"

"No enlightened and charitably minded Christian, however fully he may believe that a ministry derived from apostolical succession, is indispensable to complete and true ministerial authority, when it can be had, would leave those who have it not, or who erroneously deem it unnecessary where it may be had, to the uncovenanted mercies of God. And we must be permitted to add, that a quiet submission to ministerial instruction and christian unity, under what a man deems lawful authority, or a faithful adherence to a settled ministry, and an affectionate union of the several members of the body amongst each other, with a firm and united resistance to the inroads of a worldly, ambitious, selfish, disputatious, and independent spirit, whether in discipline, doctrine, or morals, is to our mind, more accordant to a truly anti-schismatical spirit, than even an adherence to apostolical succession, for its own sake merely—should that adherence be, as in centuries past, and often even in our own times, both in popish and protestant communions, marked with a spirit of party, an exclusive and domineering dogmatism, or an admitted immorality and worldliness of life."

I confess my utter inability to understand the precise nature of the difference which the Bishop makes between regeneration and renovation. It is plain from his own language, that he does not use them as convertible terms for the same thing. "The apostles," says he, "do not call on baptized Christians to be regenerated, but to 'be transformed by the renewing of their mind;' and thus to 'make their calling and election sure;' to secure the blessings of that state of salvation or justification, into which they are called by baptism. And thus our church, while in all her services she considers baptized Christians as 'regenerated,' as 'called into a state of salvation,' as 'made members of Christ, children of God, and heirs of the kingdom of heaven,' prays that they may 'be renewed by God's Holy Spirit,' and exhorts them to 'die unto sin and to rise again unto righteousness,' that they may finally secure the privileges of their justification, may inherit God's everlasting kingdom."

If the Bishop calls persons regenerated, meaning merely baptized, there would be no mystery in this, and we would not quarrel with him about words. If he means that those children who are under the instruction of believing parents and a faithful church, who, in the solemn act of baptism, entered into covenant with God, to do all in their power, by prayer, example and instruction, that such children may possess that inward baptism, of which outward baptism is the sign, as circumcision among the Jews was the outward sign of "*that of the heart*," are in a more favorable state for obtaining salvation, than others who are destitute of these privileges, this is a very intelligible meaning, and no enlightened Christian, who believes in baptism at all, will object to it. Such children, while they resist the light, instead of being baptized *Christians*, are baptized *infidels*, and like the unbelieving but circumcised Jews, are children of disobedience, and should be told that they must be born again, by the washing of regeneration, and the renewing of the Holy Ghost.

On the above passage, the editors of the Observer make the following remarks:—"Regeneration, in the language and meaning of our church, seems to imply *both* pardon of sin, and creation unto holiness. Then if *renewal* be a word separate from regeneration at all, which we very much doubt, in general tenor of apostolic use, it means at least only fresh measures of the *same* grace formerly bestowed, not any *new* spiritual change, different from that which constituted original regeneration."

When the Bishop or any of his friends will state in intelligible language, any change in the moral character of an individual, adult or infant, produced by baptism, which does not involve in it *renewal* or *renovation*, if I am not mistaken, they will do what no theologian has done from apostolic days to the present time.

I am, Mr. Editor, a friend to discussion; and I care not who it may hurt, if it elicits truth. The truth of God has more majesty than Bishops, and all other high-sounding names and titles. We are to call no man master, whether he be a bishop, like Hobart, or a presbyter, like Calvin. "What is truth?" is a question which equally concerns us all, whether Episcopalians or Presbyterians, Baptists or Methodists, or any other *ans* or *ists*. Let those, then, who enter upon the field of discussion, in search of truth, pursue their noble object with hallowed zeal, and not stop to call each other by hard names.

SPECTATOR.

For the Western Recorder.

MR. HASTINGS—You say in your last paper, that "Philo" is not near to give an immediate answer to the strictures of the "Churchman." As this is the case, I send the following extracts from the writings of Bishop Hobart, which, if I mistake not, settle beyond question some of the charges which Philo has preferred against the Rev. Bishop:—

"In the sacrament of baptism, we are taken from the world, where we had no title to the favour of God, and placed in the christian church; where, on the condition of true repentance and faith, we enjoy a title to all the blessings and privileges of the gospel covenant. In this sense, as it respects a *change of state*, baptized persons are *regenerated*." *Ser. on Confirm.* N. York, 1816, p. 30.

"Into this church, the "body" which derives life, strength and salvation from Christ its head, *baptism* was instituted as the sacred rite of admission. In this regenerating ordinance fallen man is born again from a state of condemnation into a state of grace: He obtains a title to the presence of the Holy Spirit, to the forgiveness of sins, to all those precious and immortal blessings which the blood of Christ purchased." *Companion for the Altar*, ed. 1804, p. 186.

"Wherever the gospel is promulgated, the only mode through which we can be admitted into covenant with God, the only mode through which we can obtain a title to those blessings and privileges which Christ has purchased for his mystical body the church, is the sacrament of baptism. Repentance, faith and obedience will not of themselves be effectual to our salvation. We may sincerely repent of our sins, we may heartily believe the gospel, we may walk in the paths of holy obedience, but until we enter into covenant with God by baptism, and ratifying our vows of allegiance and duty at the holy sacrament of the supper, commemorate the mysterious sacrifice of Christ, we cannot assert any claim to salvation." *Ib.* pp. 189, 190.

"In order to be effectual, to be acknowledged by God, and accompanied by his power, they (the sacraments) must be administered by those who have received a commission for the purpose from him." p. 198.

"None can possess authority to administer the sacraments, but those who have received a commission from the Bishops of the church." p. 200.

"Great is the guilt, and imminent the danger of those, who *negligently* or wilfully continue in a state of separation from the authorized ministry of the church, and participate of ordinances administered by an irregular and invalid authority.* Wilfully rending the peace and unity of the church by separating from the ministrations of its authorized priesthood, obstinately contemning the means which God has prescribed for their salvation, they are guilty of rebellion against their Almighty Law-giver and Judge, they expose themselves to the awful displeasure of that Almighty Jehovah, who will not suffer his institutions to be contemned or his authority violated with impunity." pp. 203—4.

I would make no comment on these sentiments. But if the Bishop is willing to call them his, and the Churchman is satisfied that they are, why should he be so sensitive, when Philo gives the Bishop the credit of avowing them publicly in his diocesan visits? The Churchman makes some very "flat denials," and leaves your distant correspondent under a very serious charge. Does he know all the Bishop said, and what he did not say, in his late visit to his western churches? I can assure him, on authority which he would be very unwilling to question, that the Bishop did avow the sentiments ascribed to him by Philo, in a variety of places, and in more than one sermon, while on his western tour: And if he and his friends are dissatisfied with the statements which have been made, so perfectly accordant with the above extracts, I do hope he will give to the public the various discourses and addresses he has recently delivered in this western district, just as he delivered them: For if we must submit to his spiritual dominion, let as have before us the sentiments of *the church*, whose bishops, priests and deacons can alone bless us with the ministrations of the gospel, and whose pale seems so essential to our salvation. Your's, &c. ****

* And great must be the guilt of Bishop Hobart, if he possesses the exclusive power to give this authority, that he has not baptized every individual in the state of New-York.

To the Editor of the Western Recorder—

GENEVA, *Dec.* 11th, 1826.

DEAR SIR—I thank you for your kind notice of the "Geneva Agency" for the American Home Missionary Society, in your last paper; though different from your statement, we were not organized till September—have twelve missionaries commissioned through the agency—four or five applications informally before us, and twelve other missionaries previously appointed by the parent society within our bounds. As arranged between us, permit me to acknowledge, through the medium of your paper, the benefactions made us, for the cause of *Home Missions*; and in this, the bounty of the people at *Auburn*, made up the past week, viz:—

Collection on thanksgiving day,	$41 83
Female Misionary Association, auxiliary to the A. H. M. S. ($30 of which to constitute Rev. *Jared Curtis* a life member),	35 00
Rev. J. Richards, (a life membership),	30 00
James S. Seymour, do.	30 00
Horace Hills, do.	30 00
Other individual donations,	43 00
In all,	$209 83

An Auxiliary Association was also formed, (Rev. D. C. Lansing, 1st Director—J. Seymour, Treasurer and Secretary), and a subscription started upon it of about $40; but which having reference to the next and following years, is not counted with the above.

I acknowledge the benefactions from Auburn now, though made subsequent to receipts from many other places, because it lies near the eastern border of the field allotted us as an agency; and because in many of the towns and villages to the south and west, the effort for the year is not yet completed; and proceeding from that point shall notice the bounty of other congregations, from time to time, as I have leisure to write you. Your's, M. P. SQUIER,

Cor. Sec. of the Geneva Agency, for the A. H. M. Society.

Political.

Congress.—No business of importance has yet been transacted in either house of Congress.—In the Senate, Mr. Hayne, of South Carolina, has introduced a bill to establish a uniform system of bankruptcy throughout the United States. This bill is the same which was before Congress at the last session. It was referred to a committee of seven. In the House, the several branches of the President's message have been referred to the proper committees; but none of their reports will probably be received until the holidays are passed.

FOREIGN.

The packet-ship William Thompson, Capt. Maxwell, arrived at New-York on Wednesday evening, with London papers to the 14th ult. John A. King, late secretary of legation to the court of St. James, and Mr. Waring, King's messenger, are passengers in the Wm. Thompson. They are both bearers of despatches, and were instructed, on landing in America, to proceed direct to Washington.

The New-York Evening Post remarks, the last King's messenger that was sent to this country, previous to the one arrived in this ship, was the bearer of the welcome intelligence of *Peace*. Conjecture is wide awake, to imagine what important matter can be in agitation, to require the despatch of a King's messenger to this country. Some suppose it relates to the taking possession of Cuba, of which some intimation has already been given; others to the West-India colonies. But we are well assured it is not the latter. A King's messenger, as he is called, never is dispatched but on some extraordinary occasion.

The Commercial Advertiser says, rumour is very busy in regard to the probable business which brought so rare a visitor as a King's messenger; and as Mr. King and the messenger both left town immediately for Washington, the more importance is attached to it.

Both houses of Parliament had assembled on the 14th of November, and proceeded to administering the oath to the members. C. M. Sutton was re-elected Speaker of the House of Commons. Parliament would be opened in due form by a speech from the King, on the 21st.

State of Trade.—The London Morning Chronicle, of the 14th, says:—"We regret to perceive from the provincial papers, that in the manufacturing districts, distress has, in several places, led to combinations to prevent the execution of the laws. In Manchester, a serious riot has taken place, originating in a determination of the poor, desperate from the total want of means, to resist the officers of the law. In Glasgow, we perceive the owners of houses, inhabited by the poor, are utterly unable to levy rents. The stoutest heart may well feel dismay, when they look towards the future. Never, perhaps, did a Parliament meet under more disheartening circumstances. The accounts from the manufacturing districts of Lancashire are gloomy. The trade of Yorkshire is also dull, and the price of both the raw materials and the manufactured articles are somewhat lowered."

The steam packet Graham, from London to Edinburgh, burst her boiler in Grimsby roads, and several persons were killed and others wounded.

The London Sunday Times contains the following rather startling announcement to the admirers of honest John Bunyan; and many of his friends will regret to find, that with regard to his being the author of the Pilgrim's Progress, "behold it is a dream." The paragraph is as follows:—"The friends of John Bunyan will be much surprised to hear, that he is not the author of Pilgrim's Progress, but the mere translator. The truth is, that the work was even published in French, Spanish and Dutch, besides other languages, before John Bunyan saw it, and we have ourselves seen a copy in the Dutch language, with numerous plates, printed long previous to Bunyan's time." [It is very improbable that such a fact could have been so long concealed. "Honest John Bunyan" is not to be thus robbed of his well merited fame.]

The accounts from Lisbon are to the 26th of October. The insurrection in Algrave had been entirely suppressed, and the rebels had fled into Spain.

Sir Walter Scott had returned from his visit to Paris, highly gratified with his excursion. He had obtained some very important and authentic documents, with which he intends to illustrate his *Life of Napoleon*.

The Bishop of Bordeaux (late Bishop of Boston) has been elevated to the peerage.

The Paris Etoile gives a letter from Constantinople, of Oct. 14, stating that the Greek patriarch had been deposed.

Accounts had been received from Marseilles, of Lord Cochrane's having effected the purchase of a small frigate in that port for the service of Greece, for the sum of £12,000. This, with Capt. Hastings' steam vessel, and the new frigate from New York, will give a new character to the Greek naval force.

The Armenian-Persian, David Zadour, had arrived at Constantinople. The object of his mission is said to be to induce the Porte to join Persia against Russia.

The British forces under Lt. Col. Purdon, had an engagement on the 7th of August, near Accra, (west coast of Africa), with 25,000 Ashantees. The latter were defeated with the loss of about 5000. The British force consisted of 11,000, principally native troops. They lost 800 killed, and 2000 wounded.

Duke of York.—A letter received by the editor of the Statesman, mentions that this personage is near his end. His complaint is the dropsy, from which relief is only temporary.—His physicians do not think he will live until Christmas, and it is entirely certain that he will never ascend the throne of England.

A Bogota paper of the 5th of October, received at New York, says—"Under date of the 20th of August, we learn from Panama, that an envoy from Greece to the Liberator had arrived in that city, to offer him two hundred vessels, the greater part of them armed, and 4000 sailors, and to request of him a grant of land in return, to be occupied by the families who are about to emigrate in consequence of their recent ill success, and the cruelties of the Turks. The behaviour of the envoy is so perfectly moderate, and he describes the distresses of his country so pathetically, that the greatest interest has been excited in his favour."

DOMESTIC.

Fire.—A fire broke out in the rope-walk owned by Messrs Hardy & Walker, in this village, on Friday night last, which destroyed about one third of the building.

Funeral Honors.—The remains of Com. Perry were re-interred at Newport, R. I. with much ceremony, on the 4th inst. The Governor, Lieut. Governor, with the principal civil and military officers of the state, and a large concourse of citizens, united in the solemnities so eminently due to the memory of the deceased.

A Treasure Found.—We are informed that a considerable sum of money, amounting perhaps to ten thousand dollars, (the precise amount we having not yet ascertained), was lately found on the Branch Turnpike, town of Fallsburgh, in this county. It is strange that no pains have been taken to advertise it; and also strange that the amount should be kept secret. The amount found, is no doubt considerable; and is by some supposed to be the money lately taken from on board the steam boat Sun, at New York, belonging to Mr. Solomon Allen.—*Mont. Sul. Co. Whig.*

The trial of John G. Swift, indicted as one of the conspirators in the late monied concerns in New York, has been gone through with, and the jury have pronounced him *not guilty*.

In the evening of the 6th inst. Mr. William Powell, of Brooklyn, L. I. was stabbed by a sailor, belonging to the British brig Isabella, who with three others were engaged in a riot in that village. Mr. P. lived until the 13th, when he expired of his wounds. The rioters have been secured and lodged in prison.

John Randolph of Roanoke, took his seat in the Senate on Monday last.

INSTALLATION.

Installed, Wednesday, 29th November, Rev. *Alfred P. Campbell*, over the Presbyterian congregation in Newark. Introductory prayer by Rev. Mr. Mosher; sermon by Rev. Mr. Eddy; installing prayer by Rev. Mr. Stockton; charge to the pastor by Rev. Dr. Axtell; charge to the people by Rev. Mr. Strong; concluding prayer by Rev. Mr. Hubbell.

WESTERN EDUCATION SOCIETY.

The annual meeting of this Society will be holden on Wednesday the 27th inst. in Westmoreland, at 11 o'clock, A. M. Discourse by Rev. Mr. Brace, of Utica. A meeting of the Directors will be held on the Tuesday preceding, at the house of Rev. Mr. Eels, at 4 o'clock, P. M. Also, a special meeting of the Prudential Committee, by particular request, on Monday preceding, at the boarding-house in Clinton, at 11 o'clock, A. M. *Dec.* 11, 1826.

MARRIED,

In Auburn, on the 6th inst. Mr. *John G. Burton*, to Miss *Jane C. Priest*, both formerly of this village.

In Salisbury, on the 30th ult. by Rev. Mr. Chassel, Mr. *William G. Waterman*, of Little-Falls, to *Phebe Tyler*, of Salisbury.

DEATHS.

In Avon, Ontario co. Mr. *Epaphras Bissell*, formerly of East-Windsor, Conn. aged 61.

In Albany, on the 13th instant, Mr. *John W. Rockwell*, keeper of the mansion-house, aged 60.

In Milton, Va. on the 2d instant, *Andrew Monroe*, Esq. eldest brother of the ex-President Monroe.

Carpets—Carpets—Carpets.

No 62, *Genesee-street.*

Shearman & Thomson,

HAVE received, in addition to their former Stock, a great variety of patterns of Ingrain and Brussels CARPETING, which they pledge themselves to sell at New York prices.

Utica, December 19, 1826. 51w6

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the

Wholesale & Retail Grocery Business,

under the firm of

Parker & Hastings,

And have taken the Store lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

Utica, Oct. 24, 1826. 43

REMOVAL.

Parker & Hastings,

SINCE the late fire, have removed to the Store occupied by *Levi Cozzens*, next above J. Welles' Coffee-House, near the Canal, where they will be happy to attend upon the calls of their former Customers, and the Public generally.

Utica, Nov. 28, 1826. 48

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*

Dated December 19, 1826.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE INFIDEL.

BY MOSES H. PERKINS.

I've heard on Afric's dreary shore,
The serpent's hiss, the panther's roar,
No footsteps mark'd the sands;
No human voice the desert cheer'd,
Save now and then were faintly heard
The yells of savage bands.

I've seen the red volcanic tide,
Impetuous sweep the mountain's side,
And wrap the plains in fire;
And heard the shepherd's plaintive moans,
Mingling with Etna's hollow groans,
On passing gales expire.

In twilight's faint and dusky beam,
I've seen the murderer's weapon gleam,
Bath'd in the victim's gore;
Ghastly and pale with many a wound,
The mangled corse, half breathing found,
Stretch'd on the blood-stain'd shore.

I've heard amid the foaming deep,
When tempests howl and whirlwinds sweep,
Heart-rending cries "to save,"
The shrieks of many a trembling soul,
And mark'd the sea's tremendous roll
Which swept them to their grave.

No shepherd's moans, nor panther's roar,
Nor wreck, nor corse upon the shore,
To me such pain has given,
As seeing on the couch of death,
The infidel resign his breath,
Without a hope of Heaven!

Miscellaneous.

From the Philadelphian.

SUBJECTS FOR THE CONSIDERATION OF PRESBYTERIES.

It will be remembered, that the last General Assembly submitted several matters, some of which especially are of the first importance, to the consideration of the Presbyteries under their care, requiring their decisions severally, to be made and returned to the Assembly in May next.—These questions appeared in our paper during the sessions of the Assembly. We present them however, now, to our readers together, and in a condensed form, and for that purpose avail ourselves of the following extracts from the report of one of the Southern Presbyteries, on the usual enquiry in regard to the "Assembly's minutes," which appears in the Family Visitor:—

1. The question respecting the lawfulness of a man's marrying his deceased wife's sister, which has been so much agitated in certain Legislative Assemblies, agitates the church. This sort of connexion is positively condemned in the Confession of Faith, chap. xxiv, sec. 4. The Presbyteries are called on to say distinctly whether this section shall be repealed or not.

2. It is proposed that the *Form of Government*, chap. xii, sec. 4, be so altered in the first sentence, as to read thus—"The General Assembly shall act upon all cases relating to complaints and appeals, which may be regularly brought before them from inferior judicatories."

3. That the *Book of Discipline*, chap. vii. sec. 1, art. 4, be so amended as to read thus—"No judicial decision, however, of a judicatory, shall be reversed, unless it be regularly brought up by appeal or complaint, or order of the General Assembly.

4. That the Book of Discipline, chap. vii. sec. 1, receive two new articles, to be numbered 7 and 8, the first of which shall read thus—"Should it appear to the General Assembly, in reviewing the records of a Synod, that a Synod has, in the case of a complaint or appeal, acted unconstitutionally, or done something manifestly unjust or oppressive, the General Assembly may pass a censure on its proceedings; but no judicial decision of a Synod shall be reversed by the General Assembly, until due notice has been given to the original parties to appear before the next General Assembly, and to the inferior courts to send up all the documents, papers, and testimony duly authenticated:" And the second of which shall read thus, viz.—"When a case shall be brought up in the manner prescribed in the foregoing article, the Assembly shall be governed in their proceedings by the rules which regulates appeals before a lower judiciary."

5. That to the Book of Discipline, chap. vii. sec. 2, shall be added a new article, to be numbered 10, in these words, viz.—"References made by Presbyteries or Synods to the General Assembly, shall not be for the trial of any cause, but only for advice."

6. That the Book of Discipline, chap. vii. sec. 3, receive an additional article, to be numbered 18, in the following words, viz.—"All appeals from any Session or Presbytery, shall terminate in the Synod to which those inferior courts belong."

7. That to the Book of Discipline, chap. vii. sec. 4. shall be added an article to be numbered 8, in these words, viz—"Complaints, like appeals, shall terminate in the Synods, within whose jurisdiction they shall have originated."

[The general reason for these proposed amendments, is this: The Presbyterian Church is growing so rapidly, that according to the present rules of discipline, too much business is carried to the General Assembly. The dispatch of it requires more time than ought to be occupied in this way. And unless some remedy is provided in a few years this judicatory of the church will have to sit months, where it now sits weeks. In order, therefore, to lessen the business of the Assembly, and yet secure all his rights to every member of the Church, the foregoing amendments are proposed by the Assembly for the consideration of the churches.]

8. It is also proposed, that in the *Form of Government*, chap. xii, sec. 7, the words "publicly read," be exchanged for the word "examined." [This too is intended to save time.]

9. It is farther proposed, that the Form of Government, chap, xiv. sec. 6, be so altered, as to read *three years*, instead of *two years*.

WESLEY'S SENTIMENTS ON BENEVOLENCE.

"I fear, (says Mr. Wesley), wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger, and the love of the world, in all its branches. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this—this continual decay of pure religion? We ought not to prevent people from being diligent and frugal; we *must* exhort all Christians to gain all they can, that is, in effect, to grow rich. What way, then, can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who *gain* all they can, and *save* all they can, will likewise *give* all they can, then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."

Wesley had a heart to practice the advice which he gave.* He dwelt upon it with great earnestness in one of his last sermons, a few months only before his death. "After you have gained all you can," said he, "and saved all you can, wanting for nothing, spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life, or for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. *Hoard nothing*. Lay up no treasure on earth; *give all you can*, that is, all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches. After having served between 70 and 80 years, with dim eyes, shaking hands, and tottering feet, I give this advice, before I sink into the dust. I am pained for you that are rich in this world. You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You who receive two hundred and spend but one, do you give God the other hundred? If not, you rob him of just so much. "Nay, may I not do what I will with my own?" Here lies the ground of your mistake. It is not your *own*. It cannot be, unless you are lord of heaven and earth. "However, I must provide for my children." Certainly: But how? By making them rich? Then you will probably make them heathens, as some of you have done already. Secure them enough to live on; not in idleness and luxury, but by honest industry. And if you have not children, upon what scriptural or rational principle can you leave a groat behind you more than will bury you? Oh! leave nothing behind you! Send all you have before you into a better world! Lend it, lend it all unto the Lord, and it shall be paid you again. Haste, haste my brethren, haste, lest you be called away before you have settled what you have on this security. When this is done, you may boldly say, "Now I have nothing to do but to die! Father, into thy hands I commend my spirit! Come, Lord Jesus! come quickly!"—*Southey's Life of Wesley.*

*Upon this principle he began in his youth, and acted upon it throughout his long life.—"This," said he, in a sermon, "was the practice of all the young men at Oxford, who were called Methodists. For example; one of them had thirty pounds a year; he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two-and-thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received one hundred and twenty pounds; he still lived as before on twenty-eight, and gave to the poor ninety-two." It was of himself he spoke. It is affirmed that in the course of his life, he gave away not less than $130,000; and the assertion is probably well founded. All the profit of his literary labours, all that he received or could collect, (and it amounted, said Mr. Nichols, to an immense sum, for he was his own printer and bookseller), was devoted to charitable purposes."

ANECDOTE.

The following anecdote was related to us by a familiar friend, who had it from a clergyman lately returned from a visit to the west, with whom we are also well acquainted:—

A gentleman in Stockbridge, Mass. who was favorably disposed towards religion, hearing of the revival in Troy, N. Y. and that his two brothers who resided there, had recently become subjects of it, and feeling anxious that his daughters should experience its divine influence, set out with his eldest daughter upon a visit to his brothers. Three days after their arrival, an arrow from the quiver of the Almighty penetrated the daughter's heart, and eventuated in her conversion. After remaining in Troy a few days longer, they returned to Stockbridge—the father, as he came, in a state of impenitence, and the daughter rejoicing in God her Saviour. Having remained at home a few days, long enough to adjust his domestic concerns, the same kind regard for his offspring prompted him to take his second daughter into the chaise with him, and to revisit Troy. Shortly after their arrival the second daughter became anxious to know what *she* should do to be saved; but the father still continued unmoved. About this time he fell in with the Rev. Mr. ———, the gentleman who has been so successful in promoting revivals in the western part of New-York, who inquired if he had any hope that he was a child of God? On being answered in the negative, Mr. ——— asked him if it was *safe* to remain so? and whether he ever prayed for a new heart? To which he replied, that although he had often tried, he had reason to fear that he had never uttered one sincere prayer to God. Upon which Mr. ——— enquired if he should pray for him? Being answered in the affirmative, they both kneeled, and while Mr. ——— was yet praying, an arrow of conviction was fastened in his heart also. At a suitable hour he retired to his chamber for the purpose of rest—where, after struggling a while with his convictions, he threw himself upon the bed, in order to get some sleep; but alas, there was no repose for him. He then rose and walked the room until a late hour, and until his views of the wickedness of his heart were so overwhelming, that he called upon his brothers to get up and pray for him, as he knew not how he could endure such anguish of mind! After conversing awhile, they cried to God for help; and before they had ceased praying, the burden which had well nigh crushed him into the dust, fell from his back, and a spark of light which had burst into his soul, turned his mourning into joy unspeakable. He then enquired for his daughter. His brother informed him that in passing her chamber, the door of which was on a jar, he perceived her on her knees supplicating for mercy, On her being called, and stating that she had experienced a dreadful night, her father, without entertaining a hope for himself, exhorted her to come to the Saviour and throw herself into the arms of his mercy. The other brother then kneeled at the throne of Grace; and whilst they were unitedly calling upon God, his love was shed abroad also. After completing this second visit, they returned home to rejoice with the elder sister and the mother, who had been a professor for a number of years.—*Christian Mirror.*

INTEMPERANCE.

The many societies now forming in different parts of our country for the suppression of this vice, and the strong and decided terms in which their existence is applauded by nearly all the respectable journals of the day, give pleasing evidence that public sentiment is gaining strength in opposition to this desolating evil. Those who are to go the full length of abstaining entirely from the use of ardent spirits, and of putting forth their influence in persuading others to do so, may be comparatively few in number; but it is time they should unite and make a full experiment of what can be done to preserve and extend the blessings of sobriety. Such is the infatuated strength of habits of intoxication, when formed, that little can reasonably be expected to be done in reforming the openly intemperate. The tender motives which urge every man to shun degradation, avoid danger, preserve his property, take care of his health and reason, defend and comfort his family, and save his soul, they have learned to disregard; and there remains but little hope of saying or doing any thing to arrest them in their course to destruction. But much may be done, and ought to be done, to *prevent habits of drinking*. Every thing here depends on *carefully avoiding, and strenuously resisting the beginnings* of evil. This, it is to be feared, even many Christians are far from doing. There are multitudes who not only drink habitually themselves, but encourage their children and friends to do the same, as proofs of hospitality, and quiet every apprehension with the opiate, *it will do you no harm.*—The question is not, whether this practice is wrong abstractedly considered: but does it not naturally and too generally lead to fixed habits of drunkenness? And if Christians are bound to abstain from *all appearance of evil*, are they not under the most sacred obligations to avoid that, which will sow the seeds of ruin in the bosoms of those most dear to them in life?

Almost all the habits of intoxication originate from regular drinking, however moderate at first. The relish for liquor increases invariably, with every instance of indulgence. To cherish it, then, is to rush upon perdition, with open eyes. No man should feel himself safe, who has acquired a fondness for the social or habitual glass. Let the history of sobriety be heard, and it will tell you that the millions who have gone down to the grave, covered with the disgrace and filled with the pollution of drunkenness, have reaped the materials of their destruction in the plausible, but dangerous practice of *drinking drams.*

Every effort at gradual reformation will terminate in bitter disappointment. The candidate for sobriety must break off at once, or be ruined for ever. No reputation, or wisdom, or worth, will sustain a man while tampering with this insidious foe. Talents, distinction, amiableness and refinement, furnish no exception to this blighting curse of the human race. In nearly every instance, the evil creeps insensibly on the deluded subject, and takes hold upon him with the grasp of death, before he is aware of its strength. Nothing pleads for this practice, but the unreasonable, unnatural, and insatiable appetite for drink; and before its growth, every thing virtuous, lovely and honourable, withers into shameless sottishness. Our health, reputation, reason, and usefulness; our families, our friends, and our souls, are all concerned, and warn us to flee from danger.—*N. C. Herald.*

THE YOUNG CONVERT.

The Secretary of the American Sabbath School Union relates the following story:—

A little girl in the state of New York was converted to the christian faith about a year ago, at the age of seven years, and immediately began to inquire what she should *do*. Her first resolution was, by little earnings, to contribute something to the Sabbath-School treasury; the fruit of which has been ever since, a punctual monthly payment of six cents; a sum, which though by itself exceedingly small, the speaker observed, had not been paid (on the average) by the Sunday School teachers of this city.

An interest equally strong was felt and manifested by her in the salvation of individuals visiting her father's house, which had resulted in the hopeful conversion of two young women. In one of these cases, she had strongly solicited the favor of her mother, that the young woman might be permitted to sleep with her, declining to give a reason for her request. It was granted, and after retiring to their chamber, she spent the greater part of the night, in the presence and hearing of her companion, at the foot of the throne of him who is exalted to be a Saviour, to grant repentance and remission of sin. She was heard, and answered. In the other instance, under like circumstances in all respects, songs in the night season and hymns of praise from a child so young, kept her companion's eyes waking, and through grace poduced that conviction, which resulted in a similar deliverance; and these two in the last great day shall be stars in her crown of rejoicing.—*Philadelphian.*

Encouragement to Female Associations for Missionary Purposes.

In looking over the London Missionary Register for May last, we find under the head of "Church Missionary Society," the following statement:—

"On the 12th of May, a sale of Ladies' work took place at the Argyle rooms, Regent-street, in support of the Society's India Female Education Fund. The cause of India Female Education is chiefly indebted for this measure, to the Rev. J. W. Cunningham, and his family. The suggestion was so zealously adopted by a great number of ladies, in the supply of useful and ornamental articles, and these articles were purchased to such an extent, that the produce of the sale amounted to no less than 400*l* sterling."

Much is doing in our own country by similar methods, although the ornamental work made by the ladies is always disposed of at private sale. If every christian female would but devote ten minutes per day of her *leisure* hours in work, to be sold for missionary purposes, the available funds of our societies would be almost inconceivably increased. Let those already engaged persevere—as, although opposition may be thrown in their way by some, and ungodly ridicule by others, they may rest assured, that if they go on in well doing, with an eye single to the glory of God—their labour shall not be in vain.

RELIGIOUS INSTRUCTION OF SLAVES.

The last Synod of Kentucky passed a resolution, recommending to its members the instruction of slaves within the bounds of their respective congregations. On the 16th ult. the present Synod inquired of each minister, what attention he had paid to the recommendation; and the answers were generally satisfactory. Fifteen schools for people of colour, are now in operation within the limits of the Synod; and much is doing for the same object, in a less public and formal manner.

The ignorance of an obstinate man is abrupt and inaccessible, impregnable both by art and nature, and will hold out to the last, though it has nothing but rubbish to defend. It is as dark as pitch, and sticks as fast to any thing it lays hold on.

NEW BOOKS, &c.

HASTINGS & TRACY, No. 40, Genesee street, have just received a large addition to their stock of *BOOKS & STATIONARY*. Their assortment of Theological, Medical, Classical, School & Miscellaneous Books, is now very complete; and as their purchases have been made on the best terms, they are enabled to sell at the lowest prices.

Their assortment of STATIONARY is also very general, comprising most of the articles wanted in that line.

Utica, Nov. 7, 1826.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

BY order of James Dean, Esq. judge of the Oneida common pleas, counsellor at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,

42w10 *Insolvent.*

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 6tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st. 1826. 44

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.